

THE GOLDEN Meane.

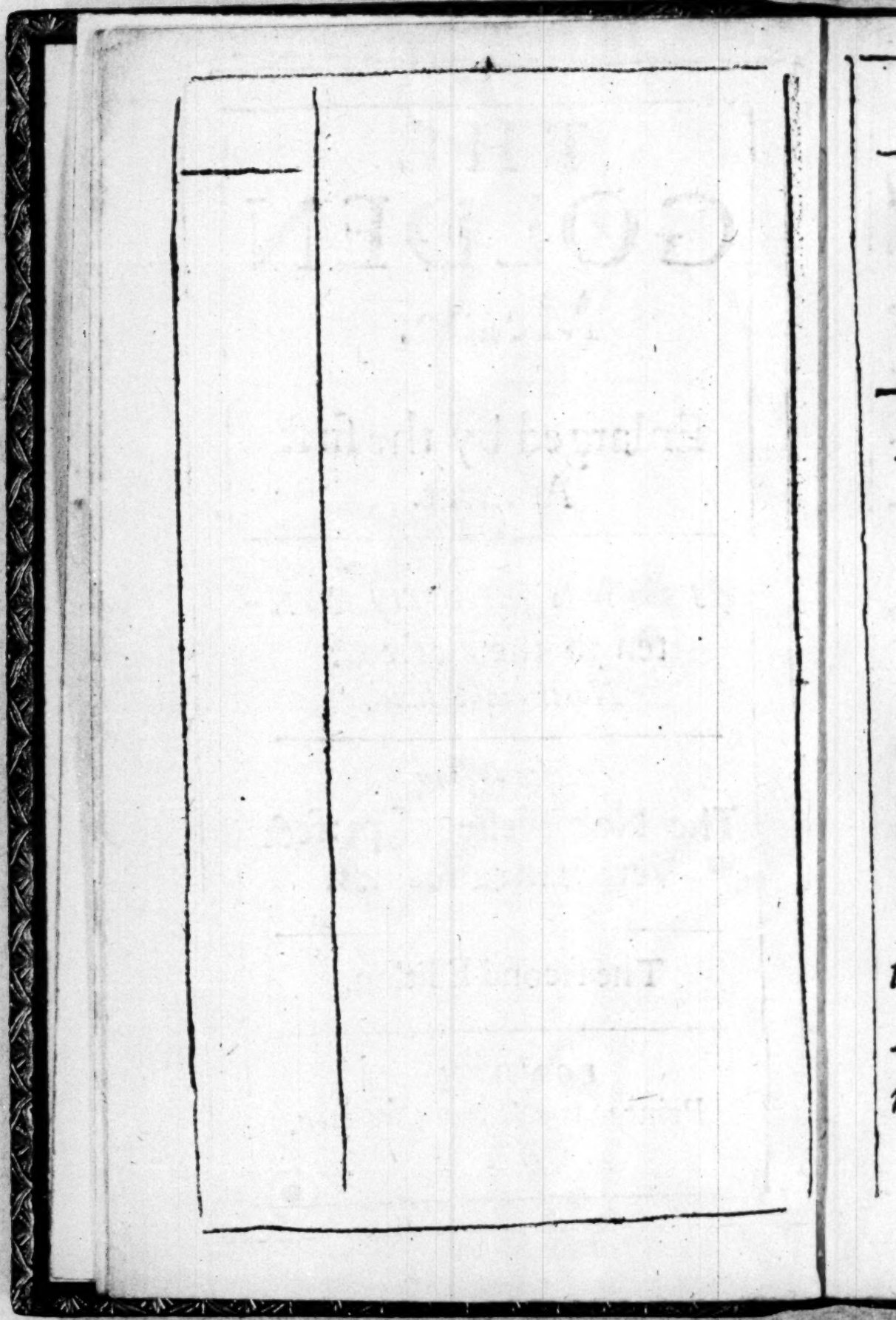
Enlarged by the first
Authour.

As it was formerly writ-
ten to the Earle of
Northumberland.

Discourſing
The Nobleneſſe of perfect
Vertue in extreames.

The ſecond Edition.

LONDON:
Printed for Jeſſery Chorlton.
1614.





TO THE
onely best wor-
thie.

SYR: (*as
for any o-
ther No-
bler titles
they are but separable
Accidents*) if Vertue be
not too partially ouer-
A 4 sway-

The Epistle.

swayed by Fortune, I
haue heere cast into a
small Volume a large
summe of loue. Such a
loue as is rather war-
ranted by a dutifull ob-
seruance then any sha-
dow of Complement. I
may one day open my
selfe, when either Opini-
on is without eares, or
suggestion without eyes.
Heere you may view
and read Vertue perso-
nated in moderation:
heere

The Epistle.

heere you may know
and proue Moderation
to be the life of Vertue.

Bee a president to your
selfe what you should
bee ; as you are a presi-
dent to others of what
you are. It sufficeth me
that I maske in the true
simplesse of a loyall
honesty, and there shall
no time steale from my
remembrance, wherein
I will fayle to witnesse
the payment of a due

A 5 debt

The Epistle.

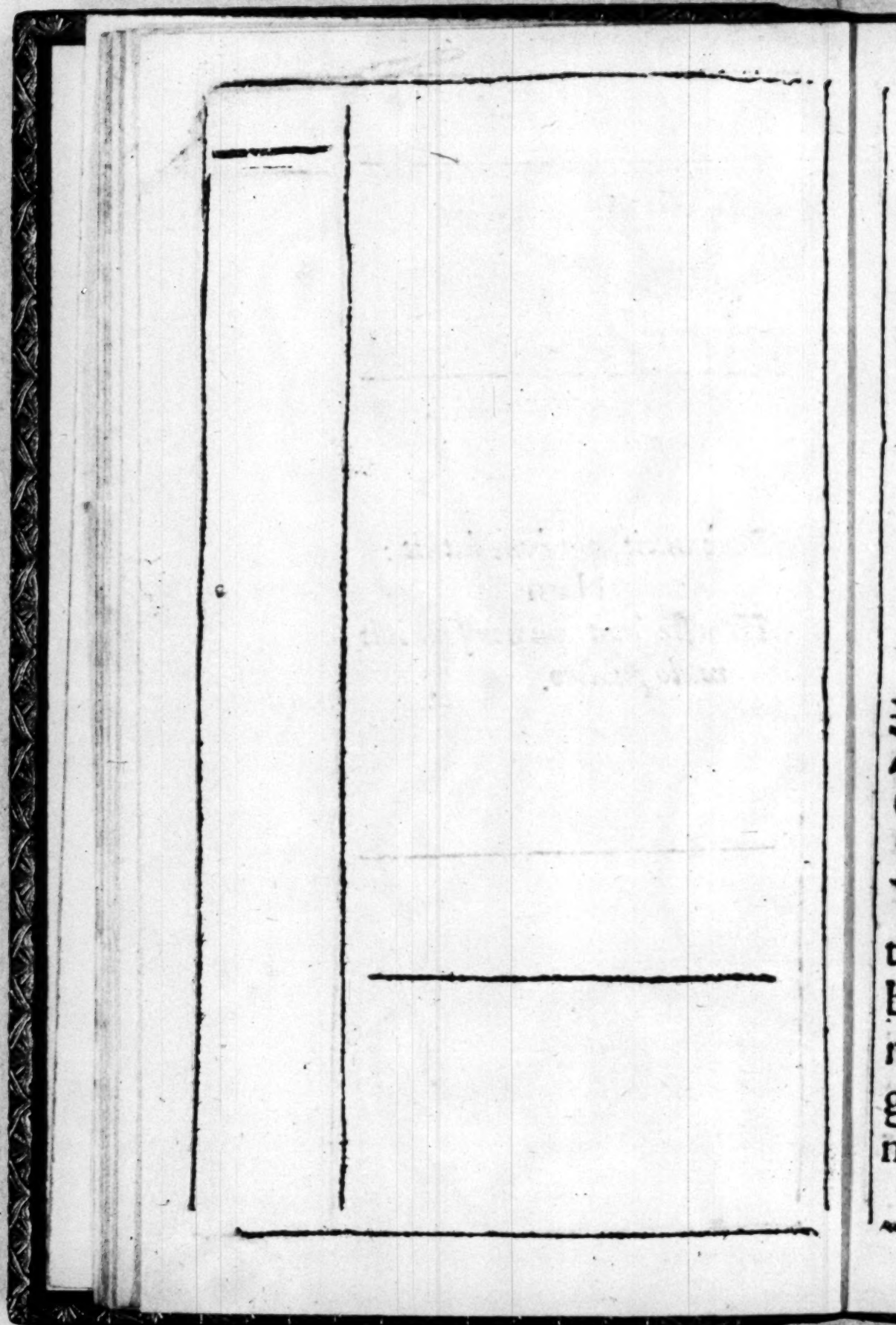
debt of thankfulness to
one principally great in
being nobly stiled in his
owne worthinesse.

e to
t in
his

Benè vixit, qui benè latuit :

Nam

*Honestè sapit qui non seruit
malo publico.*





THE GOLDEN Meane.



MEN, as they
 are all the
 Sonnes of
 their Mo-
 thers, are all
 the subiects of miserie;
 borne to liue few dayes in
 many dangers : whose
 glory (if they were Mo-
 narches of their owne de-
 sires).

fires) may be well compared to their shadowes in the Sunne; For, as the bodies shadow is at Morning before vs, at Noone beside vs, and at Night behinde vs; so is earthly glory, at Morning or in the prime before vs, in a goodly lustre; at Noone or in the full, besides vs, in a violent heate; at Night or in the wane, behinde vs, in a neglected pittie. The difference that is, is amongst some, that at Noone, or in the Meridian of their greatnesse, instead of hauing their glory beside them, they are themselves beside their glory.

glory. But such vndoubtedly, are rather strangers to the bloud of Vertue then any way indued with the spirit of perfect noblesse. But so vnsetled are the grounds of frailties courtes, as here is yet not the totall summe of being miserable. If men could as well frame their mindes to their change of fortunes, as their change of misfortunes doth corrupt their mindes, greatnesse would as truly welcome calamitie, as the base doe reioyce in being great. Hereunto not the outward actions of the bodie, but the inward temper

temper of the minde must be framed, since the first are but handmaids to the latter. Euen as one lying in the bed of visitation and death, doth not therefore die because he is sicke, but because he liues (for the deprivation of life is death, not sicknesse) so the minde of man diuided by the consumption and disease of humour, being touched with affliction, is not therefore miserable because it suffers miserie, but because it hath once tasted (and beene lifted vp to) happinesse.

*The Golden Meane, so
ancient-*

anciently commended,
is onely there perfectly
observed, where true
Wildome and true No-
bilitie are the speciall or-
naments of a prepared
minde: In which, if those
two meete, is figuratiuely
included an allusion to the
Sea: which, though clouds
raine downe into it waters
from aboue, and waters
send floods here beneath,
yet doth it retaine all, ei-
ther without losse of salt-
nesse, or any shew of ouer-
flowing: The minde of a
Wise and Noble man is
such, that what or how
many gusts and tides of
aduer-

aduerfitie assault him, they may at all times rather arme, then at any time oppresse him, since his resolution cannot ouerflow with the rudenesse of passion; for that his excellent and refined temperature will euer retain the salt of iudgement and moderation; the one prouing a *Wise*, the other a *Noble* man.

In sorrowes or aduersities nothing is so fearefull as feare it selfe; which passion of weakenesse is so below the heart of vertue, that a minde trained vp in the exercises of honour,

nour, cannot as much as
let fall one looke to be-
hold it. If it be inquired
what it is, or to what vse-
full end, either of ease or
pollicy, it may be employ-
ed? in the first will be
found little lesse then a de-
perate basenesse; in the
latter nothing more then
an vngrounded desperate-
nesse. A man in the float
of prosperitie to feare that
hee may fall, argues both
the distrust of his owne
merit, or the danger of
his disposition. A man in
the ebbe of his plenty, to
feare a worle mischief
then that of being poore
or

or despised, argues both his vnworthynesse in procuring, & his impatiencie in bearing his fortune.

Feare with hope, is the readie witnesse of basenes : Feare without hope, the proclaimer of folly. And if there can be any miserie superlatiue, or if it were possible that there could be an extreame in measure, it is in the feare of those twaine ; yet doubtles the heauiest of the two torments is to feare without hope. Either of which, to a minde Noble & vertuous, are so much a stranger, as there
can

cannot be found an interpreter, who to an honourable resolution can inforce either the construction or vnderstanding thereof. For it^{is} as meere-ly impossible for a great and excellent spirit to conceiue thoughts tending to basenesse, as for the base to apprehend the singular designs belonging to the Nobly-minded. Soonethen it is to be obserued, that the distinction betweene a worthy and a seruile person, must be rather found out in the qualitie of their mindes, then the command of au-
tho.

thoritic and complement. In which it is also further to be obserued, that in the composition of their mindes, there is as great and exquisite chiose to be made, aswell how as wherein the excellency of such a composition must be remarked. The seruile weakenesse of such, whose education, nature, experience, and wisdom cannot claime any prioritie in desert, is so great, as it onely shewes that it distasteth not calamitie, so long as it is full fed with the happinesse of plenty and ease. In the worthy
and

ne.

The Golden Meane.

I I

ment. and desertfull it is no-
urther thing so: for they truely
at in considering the custome
their and necessitie (as they
great are men) of feeling change
to be of states, doe euer arme
ow as their resolution, before
cy of it come, for calamitie,
must as when it comes, in it,
eruaile against calamitie; where-
whose in if the great and ver-
xperi- tuous accidentally (not
can- to speake of diuine pro-
oritie uidence) fall, they there-
, as it in chiefly shewe the vertue,
dista- of their greatnes, and the
, so greatnesse of their vertue,
with in that they know they
lenry then feele no more then
orthy at all times they were or-
and dained

dained to beare. Such re-
ferre all accidents of in-
felicitie, to the inci-
dence of their frailtie; mea-
suring that being Men,
they are but the miseries
of men that may be-
fall them. It was (not to
be tedious in examples)
a wonderfull noblenesse
and constancy in *Iso-
carius*, a chiefe man of *An-
tioch*, who standing at
the Barre of iudgement,
was spoken to by *Posens*
the Soueraigne, who said;
*Seest thou not Ilocarius in
what plight thou art?* *I* s o-
c a r i u s answered him,
I see it (quoth hee) *and
marvell*

maruell not; for since I am
my self humane, I am come
into an humane miserie.

Rare and wonderfull
was the courage and tem-
perance of this vnimited
Nobleman: and surely,
where the minde is con-
formable, to remember it
is carried in a bodie of
Flesh, Discretion is the
plotter, and moderation
the actor of a notable
worke. This worke, as it
is to bee continued with
singular fortitude, so must
there a foundation bee
layd of an especiall wise-
dome; for hee who will
climbe to the full height

B

of

of deserued glory, must ascend by the degrees of deseruing fore-cast: which fore-cast, is euen the ground-worke or basis of *perfect Vertue in extremitie*. It behoueth then a Noble and wise man, so to order the frame of his minde, that in what Sunshine of greatnes soeuer he be, he may euer expect a storme to ouercloud his eminence. And this is to be done by iudicially examining, what the greatest temporall blessings approued by the vulgar opinion, in their owne properties are, and how subject
to

to monthly, daily, hourly alteration : As what riches are they (as wealth is vnderstood) whom povertie and famine may not suddenly follow? what honour is that (as politique dignitie is vnderstood) whose power, whose largenesse, whose dependences may not be followed by blemish, by enuy, or by extreame contempt? what Kingdome is that (as commaund and worldly gouernement is vnderstood) to which may not ruine be ordained, depopulation, and mischief?

Prosperitie and aduer-

B 2 sitie

fitie are not by long times often sundred; for sometimes is scant an houres difference betweene a Throne and a Cottage: whereby all men may know that the condition of euery man is changeable; and the wise may know that whatsoeuer may happen to another, may happen to himselfe.

In auncient Recordes Pompey for wealth, Seianus for Honour, Ptolomy for Kingdomes, are memorable: yet was Pompey for all his wealth poore, and beg'd. Seianus for all his honour disgraced and executed: Ptolomy for all his King.

Kingdomes forgotten and
extinguisht. If we would
inquire into our owne mo-
derne Chronicles; we may
read of *Woolsey* the Cardi-
nall, abounding in riches
and abounding in miserie:
ROBERT, Earle of ES-
SEX, propt vp in ho-
nours, and cast downe by
enuie. Many of the *Hen-
ries*, Kings of much power
and small fortune: other
our Histories mention,
who might as fitly bee
heere induced, but that
those being freshest in me-
morie, and all within the
compasse of one age, will
sooner stirre vp our hearts,

and worke an impression in our beliefes , then others who are with vs of lesse credite , because of more antiquitie.

Such men, as guided by the motions which perswade them to shrinke vnder the weight of their afflictions when they happen, and doe indeed yeeld vnto that weaknes, doe but stand in their owne light, and depriue themselves of the best and only means which should shew the strength of their Courage in the Courage of their strength; in which respect the Cynicke Philosopher told

told *Alexander*, standing
betweene him and the
Sunne, that he tooke that
from him; that he could
not giue him, when men
so vnarmed against the
necessitie of their sufferan-
ces, neede not an *Alexan-
der* to shadow them from
comfort, since their owne
childishnesse is so great a
discomfort, as that they
want no secundarie inter-
ruption, from the way to
learne and enioy vnhap-
pinesse.

It is too vsuall a custome
amongst friends in cala-
mitie, (if calamitie may
be said to finde friends, as

it seldome doth, rather to
disharten the partie grie-
ued then by counsell and
encouragement to streng-
then him in a forward per-
seuerance in resolution.
Doubtlesse such a one as
is not deafe to the discord
of these passionate repeti-
tions is much nearer to
despaire then remedie,
into which miserie if he
fall he is truly miserable,
and more miserable then
any ordinarie misfortune
that men are subiect vnto,
can make another more
resolvedly tempered at a-
ny time to feele: for which
cause the consideration
what

what some in former times
haue beene, is an especiall
and sure ground of ease,
(if it be rightly applied)
to acknowledge what hee
himselfe now is, and this
is not an idle labour to la-
bour to attaine one direct
rule which may leade to
that worthie and lasting
monument of that perfect
vertue we speake of.

Another effectuell con-
sideration to the building
of this excellent worke of
a resolved and prepared
minde, is euen in the foun-
dation to be thought on.
For if there be no certain-
tie in Wealth, in Honour,

in Soueraignty (in the fruition of whom, chiefly, if not onely, resteth the Paradise of an earthly Heauen) much lesse assurance may be dream't of in any inferiour pleasures : for which a wise man (who is the true Nobleman) ought thus to resolue, that he is not Lord of his owne mind who is vndanted, as long as his fortunes are ministers to his will : but when he is cast down, or rather cast away in his hopes, vndone in his expectation, set below his owne heart, vnfriended, and the subject of vncomforting pitie:

tie : Hee then who now
witnesseth by his modera-
tion in those sadnesses, the
courage of his Noblenesse,
by the Noblenesse of his
Wisedome is both per-
fectly wise in being so cou-
ragious, and as perfectly
couragious in being so
noble. It was well said of
one, that *A calme Sea and
a faire Winde proues not a
Sailers skill.* A sure Pilot
is proued in a doubtfull
storme; and a wise noble
minde is truly tried in the
storme of aduersitie, not
in the calme of felicitie.
Fortune enuies nothing
more then a settled and
well

well gouerned resolution;
and such a Marriner de-
serues remembrance to
posteritie, who in Ship-
wracke dies, imbracing
the Masse, rather then
hee who faintly for feare
of drowning leapes into
the Sea.

Can it be imagined that
a fellow by law appointed
to some feuer death
should be reputed valiant
if when the executioner is
to performe the com-
maund of Iustice the wo-
full prisoner winke in feare
to see his owne bloud? Is
this praile-worthie when
we are more terrified with
the

the sight of our miseries
then with tasting and su-
staying them. Surely no;
yet such is the madnesse of
those who haue not learn't
to conquere by bearing
their destinies, as when the
tide of sorrowes rush vpon
them they doe so impati-
ently accuse themselues of
wretchednesse, as truely
they doe nothing else but
winke (and herein deserue
as much contempt as those
that winke) for feare to be-
hold the executions they
are to vndergoe.

As it oftentimes is seene
the onely way to put some
notorious foole that e-
steemes

steemes the perfection of a braue spirit to consist in the fopperie of vnseemely behauiour (fitly and yet more grossely tearmed swagging) out of his vaine bias is by once daring him in his owne qualitie ; so is it with vnprosperous passages of infelicite when it chanceth, if we out-dare it, and striue and striue, and euer as it comes more and more, so lesse and lesse to yeeld vnto it, without all peradventure we shall not onely qualifie the hate of aduersities worst assault ; but purchase that ease and
con-

consolation to our distresses, that wee shall haue our mindes becalmed with the blessednesse of content, and rest what Windes of heauinesse so euer rage, or ouer, or about vs. And he who thus prepareth himselfe, is a Noble man, for his courage will argue his Noblenesse: so must hee likewise bee necessarily a wise man, for his moderation will commend his wisdom.

Lastly, if neither the respect of the instabilitie of humane endowments, neither the regard of honor, being

being prone to fall, nor the vnstaidnesse of Kingdomes (the Scepter beeing the highest flight of Ambition) cannot imprint in the minde an a bandoning of it selfe, by reputing earthly delight and acquisitions to be in their owne nature, as in their owne nature they are, passable and vn-certaine; yet may the surenesse of paying a debt (which cannot be excused) to death, be a mayne and singular motiue to a noble and wise man, for sufferance of all changes of conditions and estates, with the sweetly-vnited blessings

blessings, *iudgement* and
Content. He that remem-
bers that he liues a life,
cannot but fore-thinke
that he must die a death: If
hee looke into, what life it
selfe is, hee shall finde (by
experience of the past, and
prooffe of the present age)
that it is none other but a
iourney to death. If a
man examine the scope of
his owne desires, they will
fall out to be a desiring to
hasten to his graue. Death
and the graue (two tor-
tures to the memory of
worldly foolish men) are
the onely principall ends
to which the vanitie of
pleasures

pleasures runne at : For
men in wealth, in honour,
in gouernment, desire the
time to come; the one in
hope of increase of his
gaine, the other of his
greatnesse, the third of
Empyrie. So what else doe
they but couet by grow-
ing elder in daies, to tie to
the full race of their li-
uing, which is death? Of
this a true Noble-man
should not, and a true wile
man cannot feare. It was
an answere (worthy the spe-
ker) of the Philosopher,
who hearing of his Sonnes
death said : *When I had be-
gotten him I well knew hee
should*

should die : and who would be so ignorant as not to confesse that whosoever is brought out of the wombe is destined also to the sepulchre of the earth ? To a man prepared by the light of the minds vertue, this is ever seeming necessarie, as well willingly to restore that when it is required of him, though it were by death, as to enjoy that which is given him, if it were his life, since one being borne into the one cannot escape the other. The Minde should ever keepe measure, what of necessitie it must suffer let it not

not feare : what is doubtfull that it may suffer, let it alwayes looke for : So shall it not be afflicted before afflictions doe come; nor vnprovidèd when they are come.

All men, yea all things, must be freed by an end, though the end bee not alike to all, neither in manner or time; some forgoe their liues in the middle of their time, some in the dawning of their life, some liue till they are euen weary of liuing, some dying naturally, some violently, others enforcedly, many (in respect of men) casually

ly, but all at some time dying. In this kinde then it is questionable, whether it bee more foolish not to know, or more shamefull not to imbrace nature: Hee that liues well needeth not to feare the vglines of death appearing in any forme, or in any disguise; if he first resolve, that whensoever or howsoever hee comes, yet it is but death, and it must come.

Some one that is to trauaile of necessity vpon the hazard of his life, vnto Constantinople by land, being vnexperienc't in the dangers,

dangers, and the many
miseries of his iourney, for
his better instructions,
seekes comfort in the
councell of another, who
hath bought knowledge of
the way with the price of
many weary and distressed
paces, and being come,
learnes this for an appor-
ued certainty; that first the
iourney it selfe is long and
tedious, the way trouble-
some and vneuen, the
change of ayres infectious
and vnhealthy, the desarts
wast and vncomfortable,
directions chargeable and
uncertaine, here Theeues
prepared to spoyle, there
Beasts

Beasts set all on rayne;
surety nowhere, danger on
all hands, and, what is the
worst of these aduentures,
if hee obtaine the scope
of his desires, and arriue
euē to the furthest of his
iourney, yet shall he there
finde a Turke that is Em-
perour, cruell in nature,
boundlesse iu command,
faithlesse of truth, treache-
rous, and full of the bloud
of Christians: What com-
fort resteth to bee hoped
for from this afflicted tra-
uailer, or what should he
doe? To goe is the hazard
of life, to stay the certainty
of death: now the Noble-
nesse

nes of Wisedome must direct, & the Vertue of Noblenesse incourage his resolution, to resolute steadines of minde to countermaund the heauinesse of both fortunes: And it behoues such a man, so trauiailing, to be prepared, as well to beare danger when he meetes with it, as to be instructed before, that there is danger to be met with. In like manner is euery man borne to greatnessse, so likewise borne to iourney to death. To which ere he come, (death being the furthest home of all our trauailes) we must know

know that wee are to passe through the miseries of mortallity, and particularly informe our selues that life it selfe (how short soeuer) in respect of its frailty, is long and tedious, the manner of liuing troublesome and vneuen, the change of estates infectious to the minde, vnhealthy to the soule, the wildernesse of opinion and iudgement wasted by the cause, and comfortlesse in the effects of folly: directions to reformation chargeable, if we respect our ignorance, vncertaine if wee remember our wilfulnesses

fulnesse: Here on the one side are theeuers, euen our affections, to spoile vs of vertue; there on the other side Beasts, which are defects of reason, set on to deuoure vs; euen our manner of liuing is a baite to allure vs from the surety of life, and when wee are come to the deadly sicknesse that must finish our course, the worst of euill is, that hauing past all the quick-sands and perils of life, wee haue within vs death it selfe in our owne conscience, to bring vs to death.

Nothing is left therefore

fore to a man borne to
liue, but a stayed and a
sure resolution to be ar-
med to die. In which hee
is to care, not where hee
shall die, or in what man-
ner, or in what estate, but
that hee must die, and in
what minde, and in what
memorable vertues.

Heere, the foundation
to the erecting the Ma-
ster-piece of the *Golden
Meane* being layd now vp-
on these or some other
considerations, not much
differing from these; a No-
ble wise man is then to
know his owne worth,
wherby calamity may not

cast him so downe, as that he cannot call to minde that he hath beene once happy; as greatnes might not so lift him vp as that he should be secure that hee could neuer be vn-happie.

For as a Bladder that is blowne vp wil (being fast tied) many daies continue full if laid aside, and not vnbound, but with the least pricke of a needle, how little soeuer, looleth both his fulnesse and strength; euen so, & none other is it with some, who as long as the flaot of their greatnesse lasteth being
neuer

neuer pricked with the
sharpe sting of opposition
and change, doe vainely
imagine that they are vn-
fit to enioy plentie, who
cannot support it with a
liuely and lasting inheri-
tance of retayning it: but
when a very little altera-
tion of their pompe wai-
neth their pompe to a de-
cay, then like Bladders,
they burst with venting
their owne breath; chiefe-
ly for that they were al-
way cursed with that mis-
chieuous flatteries of
themselves that they were
too great to fall. *Securitie*
in the possession of Honor

and prosperitie is a head-long running to ruine : he who hath in himself worth and worthinesse will so moderate the course of his resolution and actions as that his resolutions shall be directed to doe well, as his actions may proue that he meant well ; and then whatsoeuer the end fall out to be, repentance cannot buy after wit too deare, nor after-wit haue cause to repent too late.

It is much needfull that worthie personages ha-ving merit to commend their bloud, and birth to make goodly their merit,
should

should in such sort bee
both knowers and direc-
tors of their owne vertues
as neither honourable esti-
mation should so purchase
the opinion of vanitie, to
be blowne vp with the sim-
plicitie of pride; neither
a too low discent to the
weakenesse of seruilitie,
that they are become the
miracles of pietie. He that
knowes himselfe, not that
he is so much a great man
as a good man; knowes
likewise it is a labour of
as rare desert to preferue
Goodnesse, as to finde it;
as on the other part, the
meerely ambitious rather

studie to finde greatnesse,
 then being found and en-
 ioyed to preferue it. Such
 principles in generall, be-
 ing by a discerning iudge-
 ment contriued, the con-
 triuer cannot bee farre
 from the parts that leade
 to this *Golden Meane*.

If here it be obiected
 a difficultie in obseruation
 of those former grounds,
 and the ease of prescribing
 rules to *Constancie* and
 Steddinesse much to differ
 from the narrownesse of
 vsing them; it may well be
 replied that there is per-
 uerfenesse rather then im-
 possibilitie in much dispu-
 tation.

tation. For commonly with pleasure men will binde their indeauour to indeauour any course which out of their conceit shall yeeld content to the libertie of their wils; and why then should it bee more hard to restraine that libertie, as wel for the accomplishing a perfect man? In sickenesse and disease of the bodie we are well pleased to obserue diet, to abstaine from meates most agreeable to our appetites, and shall it be thought an vnreasonable iniunction to diet our pleasures and infir-

C 5 mities

mitics for the health of the minde? Ambitious men in compassing the plots of reuenge vpon others, will tye themselves to many strait inconueniences; so should good men much more allow any burthen (if it be called a burthen to deserue excellent reputation) to worke miracles (aboue the capacitie of the vulgar) vpon themselves, which daily as they should doe, so being truly (as they are truly proued to be) good, they will doe, in the ordinarie progresse of their liues and practise of their behauiours, as wel
for

for Example as Honours
fake.

It is many times seene
that those who lead their
liues according to the
measure of their will and
power, doe not measure
their will and power ac-
cording to the frailtie of
their liues; yet certainly
they lead an euill life who
are still beginning to liue,
for that life is euer vnper-
fect which hath learned
but the first onely rule to
goodnesse: certaine other,
then chiefly begin to liue
when they are certaine to
end the race of so liuing,
by death; and some also
there

there are, who end their liues before they can well be said to haue begun to liue.

Most men subiect to those vn happinesse, like things floating on the water, doe not goe, but are carried; not the counsell of prouidence directs the steps to goe by the staffe of Discretion, but they are wholly rather carried by the violent streame of *Opinion* and *Conceit*, precisely termed *Humour*. To vnmaske the vizour that hides the deformitie of this customarie vilenesse, much guilt is
to

to be laid on the change
of the times, or indeed on
the change of men in the
times. For, whiles the
World was yet in her in-
fancy, neyther was such
plentie of temptation to
inuite, neyther was vanitie
so plentiful to tempt the
happinesse of that age to
the miseries of this : But
as dayes grew more num-
berles in number, so men
in those dayes waxed
more irregular in man-
ners : which irregularitie
of manners, increased by
the depriuation of reason
in men of all conditions ;
in fooles euer ; in the wise
often ;

often ; for euen the wise doe themselues , not sel-dome suffer an eclipse of reason.

The differencethat is, is for that such a defect proceeds rather out of the infirmity of nature, then out of any subiection of the minde : for, where the minde is subiected to the grossenes of errour, there doth the man so for the time (so subiected) forsake the course of Wisdom, which like a fixed Starre should (howsoever the heauens moue) be vn-moueable, & vn-moued in the Center of his places;
and

and such as so is, is truly
said to be true *Noblenesse*,
true *Vertue*, true *Wisdom*.

It is one thing to doe
well, and another thing to
continue to doe well: for
it is not enough to be a
good man, vnlesse he be a
good man, still. That to
see an Noble man who
hath lifted from him the
lets and impediments
which might hinder his re-
solution in the attayning
and retayning this singu-
lar worke of moderation,
knowes that the *Meane*
euer in all, the middle
betweene all, then leaues
to bee the *Meane* when it
begins.

begins to incline to the right, or decline to the left side. In the Historie of the elder Romans *Mutius Scauola* is principally commended for being constant in his paines to the end. *A Mutius Scauola* is euery free spirit, and his spirit hath he (at least the praise of it) who perseuers in his sufferances, so it be in a case of reputation; otherwise it cannot bee but improperly called the *Meane* vnlesse it be also in a noble carriage of extremitie in a good cause, or in such a cause which newnesse and refor-

reformation doth better and make good, not to exceede in words, let vs yet come somewhat more particularly to the matter proposed.

Euen as one that is to frame a goodly building on a delightfull plot of ground, doth first prouidently forecast as well of the hazards and hinderances that may come, as the charge which daily must come. Amongst which must principally be considered, the title of the right, and what clayme may be laid thereto, and what meanes may be vsed
to

to remoue that clayme. Then the necessrie of prouision, the casuall change of weather, the wearinesse of working; for all which, if interaccidents of extremitie should happen, remedies for the same must be thought on. So a man in his minde wisely resolved to the building of this excellent frame of the *Golden Meane*, on the plot of a prepared resolution, must endeauour to prouide cures against the fates of extremitie: A few of which extremities that doe many times assault the temper of a Noble vertue,
it

it shall not much differ from the purpose and present to point at.

But first of all, eaethe miseries severally to be treated of, are set forth; it will be fit to be inquired what a Miseric is; and how it it may be so positively called. Euery misfortune is not a a miserie, though the publicke errour intitule (but vntruly) the vnfortunate, Miserable. A Miseric is rightly and properly that which is an accident of change of estate, from better to worse, occasioned by the euill disposition of an vnworthines of minde.

What a
Miseric is.

This

This is indeede a *Misery*, into which, whatsoeuer hee be that falleth, he cannot accidentally, but willfully, & deseruedly come: although touching the change of estate, it may best be called an *Accident*, since all estates being temporall and temporary, are by reason of their mutabilitie, accidentall. In example, as a man who hath committed some wicked act, as the murder of his Prince, or other subject, being prompted hereto by no other reason; then his owne priuate ambition and revenge,
and

and afterwards applaudes
impenitently his cursed
assassination or villanie.
This man is indeede
come into a fulnesse of
miserie, Such-like might
be inferred, but for that
the iudgment of the times
misconster miseries in a-
nother sence, and the
customarie misfortunes
which betide many men
daylie, are clearest in
sight, hauing onely toucht
at this : wee will descend
to those.

With men of Honour
and Nobilitie, the chiefe
misfortunes that can, or
doe vually happen, are
either

Sixe Mi.
series that
may be-
fall a No-
ble man.

either *Disfaueur*, *Neglect*,
forfeit of Estate, *Banish-*
ment, *Imprisonment*, or
Death. The remedies a-
gainst all which, shall easi-
ly in particular bee sub-
serted.

1 *Disfaueur*.

Disfaueur, often times
comes either through *Pri-
uie malice*, *selfe-unworthy-*
nesse, *Enuie*, or sometimes
through the variablenesse
of an vnguided Princes
inclination : To each of
those, a wise man may, and
a good man will, soone ap-
ply a medicine, and in that
a recovery.

Disfaueur is vsually
knowne, according to the
opinion

opinion of the multitude,
by the name of disgrace;
for it is a certaine assu-
rance (as the receiued va-
nitie of the common er-
rour reputeth, that how
deere so euer a great or
worthy person hath beene
to the bosomes and coun-
sels of his Soueraigne, yet
if in any measure there be
but a dayes, or an houres
intermission of that royall
loue, then straight such a
favorite is esteemed disgra-
ced; and which is a much
stranger madnesse, if the
Prinsee hauing out of his
affection exalted some one
or other to place and titles
of

of Honour, yet if some person be not euer rising to more and more Honours, he is accounted to stand by little and little in the rancke of a disgraced *Courtier*. So that to speake truth, there can be but little hope to attaine the *Meane* by him in his fortunes (and so, neither by consequent in the managing of his owne resolutions) who onely depends vpon the furetie of being indeared to his Soueraign, vnlesse he firmly rest prepared to entertaine any slacknes of preferment with a wise & discreet content.

To

To deserue the grace
of a Prince is an honora-
ble happinesse; yet is not
the losse of it (being once
deserued) a misery; es-
pecially to wise men, since
wise men may bee made
subiect, but neuer sub-
iects to miserie: calami-
tie may exercise, but not
ouerfway their vertues:
misfortune may be an
vsurpring tyrant to paine
them, but neuer a recei-
ued soueraigne to com-
mand them: If the Prince
his gracious fauour be lost
through the *priuie malice*
of some, who fill the eares
of Maiestie with the dis-
cord

*Prinie
Malice
i. cause of
Disfauour*

cord of flander and vn-truth, grounded vpon the sandie foundation of vncertaine discontent, or dishonourable reuenge, then hath a wise Noble man, out of those very wrongs, strong arguments to perswade his reason, that there is much reason why he should bee perswaded to moderation: for being innocent of any voluntarie action or intent that might make his faith questionable, or his seruice dangerous, or his merit of lesse value then a voyce of generall commendations hath formerly

ly witnessed, his owne cleerenesse may euer rest vpon the vnmoued pillars of his owne Noble integritie.

Hee knowes not the way to preferment by his Princes loue, who will not know that priuie malice doth bend all it's cunning and dishonestie to lay a stumbling blocke in his passage hereunto. Heare is a Conquest well wor- thie a triumph, if in the height of the fauour royall, a man in honour can so dispose of his owne carriage (which verie fewe can, yet the wisely

Noble and Nobly wise
will doe) as that in the
closet and harbour of his
own knowledge he be sure
that there is free of any
guilt which the sting of
priue malice would labor
to wound him with. This
then standing thus, why
should any desertfull ver-
tue storne for the losse of
that fauour which in his
owne innocence it hath
merited to keepe? He is
surely happie, and not
farre from a blessing, no
not farre from a blessed-
nesse, who can say to
himselſe, *I am true and
time shall not blemish me;*

I will be in my truth approved, and time cannot wrong mee; If I liue, my truth shall bring mee with peace to my death, when I die, my sted-dinesse shall giue immortallitie to my life. Here, to such a man (that can thus say) is securitie in the conscience, wisdom in liuing, noblenesse in death.

Where a man in grace with his Soueraigne fals from it by a *selfe-vnrorthinesse*, it is farre otherwise: and vndoubtedly, whosoever is so impoisoned with the diseases of

Self-vnrorthinesse,
2. cause of
Disfaueur.

his minde, or the infirmitie of his bodie hath great and principall causes to moue him to seeke for remedy against the desperation of the one, and the aspersion of the latter. To this *selfe-unnorthinesse*, cyther in minde or bodie, may be referred *Ambition*, the Mother of disloyall plots and practises: *Discontent*, the Nurse to conspiracies; *Covetousnes*, that kindling fires with the fuel of *Monopolies* is inforced to quench them with the teares of disgrace, and that which soone followes thereon,
Con-

Contempt. *Vaine-glory*, or *Pride*, which whiles with *Pompeys* minde it cannot brooke the title of a superiour, is with *Pompeys* fortunes cast downe beneath the pittie of their equals. *Faction*, which like a foolish Flye in the candle, labors her owne death; with other diseases, too many to be tediously recited: or to this *self-unworthines*, thorough the infirmitie of the body, which more especially cōsists in action, may be referred Ryot, in al men a madnes, in Noble men a blemish, & to good Princes most displeasing; or

Quarrelling, which euer brings danger with too late repentance; or wantonnes, the ouerthrow of many goodly kindreds and families; or scurrility, with other such like. Since when mention is made of the vnworthinesse of bodie, it is not any defect in Nature, or naturall proportion, but in manners outwardly acted. For many times it is commonly seene, that where Nature hath fail'd in some parts of the outward man, she hath oftentimes supplied those wants with a pregnancy of minde.

A president whereof is,
(not

(not to borrow of auncient Histories) euen in the CHRONICLES of our present memories, in the person of ROBERT, the late Earle of SALISBURY, a man whose vneuenness of shape was perfected with the perfect furniture of a reaching and industrious wit. So was the crookednesse of *Aesop* made straight in the sweetness of his inuention. And *Socrates*, that odde man of *Athens*, is said to haue said of himselfe, *that education and Art in him, had changed the course of Natures unfurnished workmanship.*

Of these, and such imperfections of bodie, it is not here intended, but of such as by their owne *selfe-unworthinesse* in bodie, in minde, and often in both, doe loose the intrest, their Bloud, Birth, and Noblesse (being noble indeed by those both) hath in their Princes opinion.

A remedie against *selfe-unworthinesse*, must be found out in a *selfe-reformation*; which being sincerely performed, the follies of the past times belong not to the reformed.

If one should call such a one (as hath beene knowne
for

for a notorious robber)
Theefe, being certainly
sorrowfull, penitent, and
accomptable for all his er-
rours in that kinde, doubt-
lesse it were much indis-
cretion in the Agent to
speake so to him, & more
in the Patient to esteeme
it as spoken of him, since
wise & good men as they
do not repute those things
theirs which they haue not
done, so must they neither
acknowledge for theirs
which they now present-
ly doe not. *Non voca-*
mus ea nostra quae non ipsi
fecimus, at quae non ipsi
facimus, as the right sense
of

of the olde Verse containeth.

In reason it cannot but be confessed, that it is much more to bee wished, to change from *euill to good*, then from *temperance to libertie*. *Marcus Aurelius* wil be euer renowned and more memorable, for his latter gouernment, then was *Nero* for his first five yeares, yet had the one by his beginning, purchast a strong beliefe, that hee could not raigne amisse: as the other, by the disorders of his youth that there was little hope he could deserue to raigne
at

at all. It appertaines not to any man what he hath beene, if he be thoroughly reformed; since a new life giues another birth: the leauing of euill, being but a buriall of euill, and the imbracing of worthinesse, a christning of reputation: how vnworthie soeuer then a Princes fauorite hath beene, yet his reformation giues praise to his change, & so is still by that, to comfort his fall from greatnes, and esteeme himself fit for that fauour, which though he hath lost, yet he hath again found in his owne merite.

So

So then: Hath a great
P E E R E lost his Prin-
ces fauour, because he
deserued to loose it? let
not this deiect or cast
him downe in minde,
since as by a chaunge
from good to worser hee
forwent his Princes loue,
or rather his Princes loue
him; So yet by a change
from bad to better, hee
still is worthie of a re-
possession of that loue,
though hee repossesse it
not: And what worth can-
not be seene by the pub-
lique little eye of the
great world, by reason
of his beeing clouded
from

from the Sunne of his life and glory, his Prince; let it bee so much the more seene by the priuate great eye of his owne little world (euen himselfe and his owne comforts) and teach him to know the difference betweene a great and a good man, the one preferring vertue onely for greatnesse the other preferring greatnesse for the greatnesse of vertue onely.

Another cause, which not seldom procureth *disfaueur* from the Prince, is that old enemy to desert *Enuie*, who is so aunci-
ent

Enuie the
3. cause of
Disfaueur.

ent a Courtier, and so tried in the passages of all ages, that such a man as is in fauour with his Soueraigne, deseruing so to be, and imagining himselfe to be without the compasse of *Enuie*, is too securely, and in that securitie, too simply armed against his owne ruine.

Heere now is a broad path, leading, or more truly teaching the readie course to the excellent meane of *Temperance* and *Moderation*. Every man ought to reioyce and solace himselfe in his owne perfections : for it is as
beast-

beast-like not to know his proper value at all, as it is diuellish to know it too much. *Humble-Pride* is a proud humilitie, and such as exercise it with innocence rather then curiositie, doe but shew the difference betweene a nobly generous, and a basely fantastick Nature. Whereby then should a man be perswaded that he is an imbracer of vertue, more then in that hee is prosecuted by the restless venome of the enuious?

Hath this secret mischiete displaced any desertfull fauorite of the benefit

nesite of the fauour royall?
assuredly hee hath little
cause to distaste it any
thing, or to be moued
from the commendation
of a resolu'd minde, that
as hee shall by tempering
his disgrace with suffe-
rance, increase the honor
of his merit, so shall hee
giue matter still of more
enuie to the enuious, who
are oftentimes as much
afflicted with the patience,
as they are with the pro-
speritie of the party enui-
ed.

It is better to be enui-
ed then pittied, pittie pro-
ceeding out of a cold cha-
ritie

ritie towards the miserable; enuie out of a corruption of qualitie against the vertuous. If it be objected that the losse of a Princes fauour, through the instigation of some enuious opposite, hath most cause to afflict a noble minde, in that his enimie hath preuailed against him; the same reason may be answered with the same reason. That such an enimie cannot be said to preuaile, who fights with the weapons of a dishonourable treachery; and what greater triumph or conquest can a Wise or

a Noble man wish to enjoy, then to torment his aduersary with the perfections of his vertue? But in the meane time *enuy* ouer-rules? True, and here is an inducement to a steady moderation, in that it is but *enuy*. But the Princes fauour is by this meanes lost? So is a Noble mans selfe-worthinesse by the same meanes found: and it is a greater blemish to the iudgement of a Prince so traduced, not to examine the particulars why hee doth reiect a worthy subiect, then to the subiects worthinesse, without

out particular examinations from his Prince to be reiected. So, neither then should *enuy* remoue, but for that it is *enuy*, confirme and strengthen a noble resolution.

Sometimes the *variable-nesse of the Princes inclination*, his addiction to change from royall Vertues to horrible Vices, is the reason of his *disfa- uour* with those who are of the best desert : Such and of such conditions were in *England*, RICHARD the second, in *Rome*, NERO, in *Sicile*, DIONISIVS, & such are for the most part all

The Prin-ces incon-stantcy, the last cause of Disfa- uour.

all Tyrants, who if they exercise not their tirannies ouer the liues, yet certainly exercise it ouer the harts of their faithfullest subiects. Such Princes are rather wanton in their fauours then iudicious, and the weakenesse of vertue is the cause of that deprivation of iudgement. How happy is that man who hath lost that grace (with a Prince of that condition) which he may rest confident he neuer (or neuer surely) had?

And aboue many other motiues, this is most generall and most effectual

all to rectifie a wise mans minde, for such a one as layes the foundations of his hopes on the moueable sandes of his Princes fauour, is like a foolish Marchant that aduentures all his substance in a broken vessell : and hee that relyes on the vnhappyneesse of such fauour, must of necessitie banish al Noble resolutions from his dissignes : for it is a headlong folly, and wilfull detraction that such a one seekes, if hee doe not as well resolve to endeavour to preserue and continue his Princes grace

as

as to finde and enioy it.

Now this is a direct, or
indeede indirect running
away from the maine
worke of goodnesse : for
to as many vices as the
Nature & life of a wicked
man may be inclined, to
so many must he addresse
himselfe to be a bawd, if
not an actor in them; and
of all unhappines this is
the first. Certainly good
Clarkes haue said, and ex-
perience doth witnesse,
that an exact Courtier is
feldome a good man; for
not to speake of generall
enormities in particular;
Courtiers are most times
giuen

giuen ouer to those two
wonderfull madnesse,
Pride and *Riot*, *Pride*
countenancing their *Riot*,
and *Riot* making glo-
rious their *Pride*. What a
blessing (for it is more
then a happinesse) the
shunning of those com-
mon errours is, the wise-
man will acknowledge,
and the fortunately Noble
may proue.

Princes sometimes are
vnguided in their disposi-
tions, and then he who is
neerest in fauor, is in grea-
test danger of his place,
which happening many
times, puts him in many
E feares,

*Quin-
quennium
Neronis.*

feares, in so much as euē the ground worke that beares vp his ambition is shaken with euery breath of an vnpleasant word: And what miserie then can that be, to be out of this miserie; especially when the Prince is of a changeable and deuided minde? So that he that will ingeniously looke into the worst of a Princes disfaueur (himselfe not detected of vnworthines) may likewise ingeniously confesse that there is much gaine in such a losse.

One generall note is euer remarkeable in a Prince,

Prince, whose vncertain-
tie of fauour, is curious to
please his variablenesse
in the change of newe
friends; that then the *An-
cient Nobilitie* beares al-
waies the least sway; for
the gouernment of that
Princes minde, is so be-
sotted with affecting his
owne affections, as hee
accounteth those onely
worthie of the Noblest
titles and preferments,
which hee imagineth are
(but in themselues else
are not) desertfull.

And (most lamenta-
bly) are places of Au-
thoritie rent from the

administration of perfect *Wisedome*, and perfect *Noblenesse*, to be conferred on those, who are *oncly wise*, *because thought so*, and *onely Noble*, *because made so*. Wherin the *Noble* indeed are vpon very trifles quarrelled against, that the possession of their Honors and Iurisdicktions, may passe smother away to other vpstart fauorites : and this cannot be other then a maine wound, both to *vertue* and the *louers of vertue*.

That people which is vnder the commaund of that Prince, who is alwaies chosing

choſing of new Minions,
were without all queſti-
on be rather gouerned
by a childe (which is one
curſe to a bodie poli-
tique) then by ſuch a So-
ueraigne, as is euer in his
approuements childiſh.
So likewise if a whole
Kingdome ſmart in the in-
conſtancie of an vncor-
taine head, how much
ſhall priuate members of
that large compact ſmart,
who are neareſt at hand,
to receiue the whips which
ſuch an inconſtancie (vp-
on very cauſeleſſe toyes
of conceit) is like to af-
flict them with, and in-

flit vpon them ? *Sweet* is the bread of content, and the sleepe of securitie is a bread of sweetnesse : both which (being the sinewes that knit together the ioyntes of life) euerie one whose freehold of estate relies vpon a *Court nod*, may not seldome misse : for *Distrust* must giue digestion to his foode, as *Enuie* will minister opposition to his rest. And how then can hee be reputed miserable, who hath shooke off the yoke of his feare, and with it the feare of a greater yoke?

Of

Of other miseries,
(which are so reputed
amongst men) that may
happen to a Noble per-
son, *Neglect* is esteemed
another, that is, when his
service for his countrey,
or aduise for the State,
or indeauours to content
his Soueraigne, are ey-
ther not commended, or
at least not rewarded;
heere is required indeed
much vertue to conquer
that part of man which
is meereely man, and
to stand resolute vpon
the guard of his owne
worthinesse. This *Neg-*
lect in a Prince, comes

Of Neg-
lect.

E 4 from

from an insensible ingratitude, or want of discerning quicknesse in the faculties of his soule. If from ingratitude, (a sinne hatefull in all men, but in Kings, estates, or gouer-nours horrible) then that fortune, or (if you so please to terme it) misery of *Neglect* is easie to be borne: for by how much a Prince is vntthankful in rewarding the seruice of his subiect, by so much the more is he ingaged to all memories of being a dishonorable debtor.

And though a man is bound to pay the best of his

his seruice eyther to his
KING or COUNTRY,
in the safetie of the one,
and preservation of the o-
ther, and dutie to both, yet
so are both his KING and
Country interchangeably
bound to fauour, cherish,
& respect worth in a wor-
thy deseruer. But if *Neg-*
lect proceed out of a want
of iudgement or a decer-
ning Vertue, then hath the
neglected much more
cause to beare that iniury.
A man is not to expect
thanks from an Oxe, or a
Horse, for feeding, litte-
ring, dressing and smoo-
thing of him, because it

is an Oxe or a Horse to whom hee doth it. Truly a gouernour of people, that can eate, clothe and feede another mans labours, and cannot giue acknowledgement at least to him who by the working of his braines, expence of his bloud, and consumption of his estate, or such like seruices, doth in peace, feede and clothe his King and Country, such a ruler differs in this little from a beast; that hath not reason, or at least the vse of reason.

But if *Neglect* come from the vnsteddinesse of the
the

the common people, then it is nothing strange: for as they are wonne in an houre, so are they lost in a minute; & whosoever co-ueteth popular applause, or depends vpon the praises of the vulgar, doth with the dogge in *Esape, Amittere carnes, captare umbres*; imbrace clouds, and beget Centaures; and doth iustly deserue no commendations at all for so seeking to be commended.

Not without fit cause were the greater number of the ruder, and more ignorant sort in a kingdome called a *beast with many heads,*

heads ; many heads they are indeed , and yet but one beast. For that as well in their loues , as in their hatreds, they are not guided by any proportion, no not by any portion at all of reason. Violence in iudgement and wilfulnesse in errour, like two vntamed Heifers , draw them and their best knowledges quite contrarie waies. In so much as often their voyces discent from their meaning, and most often their harts from their voyces. All that they know to doe, is that they know, that they know not what to do;
all

all what they meane to determine, proues in effect, but determination of meaning nothing at all. They intēd (most foolishly) what they neuer put in action, they many time act (most vnsafely) what was neuer within the compasse of their intention. And are these, things, for *A wise and Noble man* to craue helpe from, for building a Castle of defence against the siege of aduersities? Or are these fit Instruments that should threaten a man (who hath built indeed a Castle of resolution in his owne

owne stayed wisedome)
with feare of contempt ?
they are not ; but he truly
is prepared against this
mischiefe of *neglect*, who
wins the multitude with-
out feare to loose them,
or looseth them without
care to winne them , so
that his owne *goodnesse*
make him safe against the
danger of *Opinion* or *Ac-
cusation*.

If yet it be fit to inquire
further into the maine
construction, what, or of
what value and moment
this *Neglect* is, experience
in others will learne vs to
be Schoole-masters to
our

our selues; for let a man be neuer so imminent in authoritie vnder his PRINCE, let him haue what greatnesse he can imagine, and what Adoration and Reuerence the humilitie of the publique wonder can giue.

Let his words bee obserued as *Oracles*, his commaunds as *Lawes*, his displeasure as *Death*, yet with the flight of a thought if vpon some dislike grounded or vngrounded, the King at any time shorten his Royall fauour, or the Law in any poynt

poynt take hold on him, whereby he appeares to the iudgement of the world to bee entring into the way of miserie, how sensibly and how soone shall he feele an alteration of those large flatteries which the seruilitie of the vncertaine people promised?

A witnesse hereof in his time was, and in this time may bee, *John*, that great and last Duke of NORTHVMBERLAND, whose pride and ruine were at once hastened by the too much confidence he had
in

in the hearts of the Cominaltie ; with what speed was hee disgraced of his Soueraigne, forsaken of the Lords, and despised of the multitude, who is onely couetous of any Noueltie, though it be change from the good to the worst ? A iust man therefore (whose soundnesse of minde like the Centre of the earth stands euer vnmoued) by the light of those few precedent reasons may vnderstand how easie it is for the popular iudgement as well in distinctions of Miseries as of happinesse to erre :

erre : for as they account estates and conditions miserable , which are not sustained with the vanitie of outward glory , or fulnesse of substance ; so doe they likewise reckon that felicity the truest happinesse, whose dignitie and mightinesse is like the blazing Starre , for the present, as strange as fearefull : and for a Wise, a Good, a Noble Spirit to bee deiected with the *neglect* of loue in such creatures, would bee strong prooffe that hee neuer had the perfect relish either of perfect

fect wisdom, perfect goodnesse, or perfect Nobilitie.

Like as hath before beene said of *Neglect*, so much, or more, may be inferred of that misery called the *forfeiture of Estate*, that is, of all such plenty or fulnesse of temporall substance, as with worldly men the name and possession of riches doth include.

Of all other Miseries this in the iudgement of such as are not truly directed by truest iudgement, is reputed the most miserable: inso-
much

*Forfeiture
of Estate.*

much as most men thinke,
and so thinking, so resolute,
that *Death*, in any forme, is
much more tollerable the
beggary (for so they terme
pouerty) by any casualty.

One example or presi-
dent to both Noble and
vnderstanding men, of
what commendation the
abandoning of rich for-
tunes, being reported by
Quintus Curtius, may be
remembred with immor-
tall glory, of *Abdo-lomi-
nus*, a poore man; rich in
all plenty, except plenty of
riches, to whom *Alexan-
der* of M A C E D O N, prof-
fering the Kingdome of *Si-
don*

don to him, who was before but a Gardener, was by him refused, who replied that he would take no care to loose that which hee neuer cared to enioy. The Historie is worthy, & the answere full of obseruation, and will bee euer memorable.

Of all other things, free spirits & wise men should least respect the losse of temporall wealth, which is no part of a man.

The furniture of the minde, is the man himselfe: which if it be apparrelled (as it should be) with ornaments that were neuer bound

bound prentice to that thraldome which keepes Creatures of lowe hopes in bondage, is then chiefly free it selfe. *A bundance* was created for vse, not for *worship* : it is an excellent *Servant*, but a most euill *Master*. A *wise man* ought to liue by it, not for it : since they are neither of the essence of the *soule*, to make it immortall, nor of the *minde*, to giue it rest without vexation, nor of the *body* to keep it from putrifaction. *Worldly substance* being in it's nature corruptible, cannot so bewitch a good *man*, that he should

should repute it to be other then *worldly substance*, and therefore corruptible.

Riches were fitly by the Philosophers called *bona Fortuna*, vncertaine endowments; to figure vnto vs, that as fortune is euer variable, so should her benefits be reputed but vnconstant friends: in regard whereof they were excluded from the gifts, as well of the body, as of the minde, that is, neither Health, Beautie or vertues of any sort, did neede the ornament of those gifts of Fortune.

A.

A good man, if of his owne industrie and merit hee hath purchased vnto himselfewealth, hath little reason to grieue at the losse of them, since he remaines still as perfect in the cunning of gayning as when he first began: but another of more aboundance, whose possessions come to him by inheritance without any care of his owne, he hath no reason at all to distaste the seizure of his estate, since he doth forgo but that which hee neuer laboured for. Truly in respect of this it behoueth euery resolved minde to
beare

beare the courage of the wiseman of GREECE, that said, hee at all times carried all what was his with him wheresoever he went.

Wisedome, Temperance, Valour, Justice, are the substance and hereditary possessions of a perfectly happy man, and these *riches* cannot be forfeited, except by a decay of Vertue, they cannot be seized except the owner cast them off, they cannot suffer contempt so long as they be nourished in a Noble minde. Indeed *riches* are to a good man like a light silken Cloake vpon his
F backe

backe, who is else prouided against the extremitie of cold with warme furies: So he that hath his owne goodnesse and resolution to warme him in all Winters of aduersitie, needs wealth but as a thinne silken Cloake vpon a furred Gowne, rather to shew the vanitie of his disposition, then any vsfull imployment to the sustenance of life.

If nature be prouided for against hunger with meate; against frosts with apparrell; against contempt with comelinesse, the desire of money or
large

large Lordships, argues
but the base filthinesse of
an vnſatisfied couetouſ-
neſſe

In all men the way to
couet is the way to bee
poore. For how can hee
be ſayd to be *Rich* who
wants? and he certainly
wants, who is euer more
deſiring. In ſoules not
refined by knowledge, *Co-
uetouſneſſe* is ſhamefull,
but in *Noble men* ſo ſhame-
full, as what abundance
of Vertue elſe ſocuer
they haue, this onely vice
drownes it, darkenes it,
makes it all *nothing*. *Boun-
tie* ſtrings vp the hearts

of the common people, which hath both in former and latter times, gained an inheritance to the memories of some, who cannot and will not die, though they bee dead. Such loue *Riches*, vpon no other ground, then for to be rich, burie themselves aliue; and so burne themselves, as that it is impossible they should euer be ranck't amongst others, that striue to enrich themselves with the possession of the *Golden Meane*, and to a Noble and *Wise man* how great soeuer the losse of his estate bee, his estate cannot

cannot be lost, if he haue
well learned to beare it
with *Constancy & Comfort*.

There may be obiected,
that O my estate being
forfeited, mine Heires are
beggard, and the antiqui-
tie of my ancestors house
made the spectacle of
ruine.

This being admitted,
it is soone answered, that
the houses of most conti-
nuance, and personages of
Noblest birthes account
that antiquity of best esti-
mation which is deriued
from the longest discent,
in which they shall finde,
that the first of their ho-

nors were gotten by him, who was in as low an ebbe of fulnesse, as hee is now at the present : for all greatnes had a beginning, and the beginning of that greatnesse is desert. Am I Noble, let me know that this noblenesse is the least part mine ; for my fathers wonne it by their vertue, they had the glory, but I enioy the Titles. Haue I robd mine Heires of those Titles, Honours, or Possessions ? let them strue to haue more honour in deseruing more, that their Successors may as much remember their
vertues,

vertues, as I haue remembred the vertues of my Auncestors. Questionlesse howsoeuer the reputation of a continued Family in ancient Honours, be preferred aboue any men of later greatnesse, of some whose worth hath raised his house to a noble stile, yet it is in the lawes of reason most reasonable; that hee should deserue more respect, that by his owneatchievements hath purchased dignitie, then others that onely haue it by the priuiledge of bloud, since the one weares but the shadowes

of his Predecessors triumphes, the other the substance of his owne.

Pouertie is no burthen to them as can sustaine it, is no enemy to such as will imbrace it: He is onely miserable that knowes not to be content with his Fortune, especially if his fall bee procured by his owne errours. Then the surest, the Noblest, the onely meanes to redeeme publique calamitie, is by a publique (& yet inward) profession of sufferance; for in all persons and personages, reformation of folly is a worke of more
praise

praise then the working of folly is a cause of disgrace.

What miserie can it then be, to be eased of that care, which onely brings care in the possession? Of all mischiefes, the greatest mischiefe is to be a rich man, with a rich mans minde. There is no more reason why a meerely covetous man should loue Gold; but for that it is yellow or sayre; Pastures, because they are greene; and so hath the enuious much more reason to covet abundance of wealth, because other men should want it. A covetous miser,

ser, is rightly a malicious consumer, for in heaping for himselfe, he consumes the maintenance of the needy : yet it is to be noted, that plenty is not alwayes to be dispraised, if the hauing of it doe not procure a scarcitie. But what losse is so great in a worldly estate (considering how weake it is more then in opinion) which a wise man should not beare with moderation?

It is a misery to want, but a greater misery to haue too much : but for a good man to hugge the loue of abundance,

abundance, that he should
imagine the losse of it,
should make him misera-
ble; I must conclude this
point, that he hath neither
goodnesse nor resolution:
if goodnesse, his content
should be his best estate;
if resolution, his want can-
not be esteemed the worst
pouertie, since extremi-
tie is a singuler Teacher
to learne vs that we are
men, and that there is
both a Diuine power and
a prouidence aboue vs;
the one consisting in be-
ing a G O D, the other
in hauing a God-head.

The

Of Banishment.

The difference betweene a wise man, reformed by counsell and instruction, and an ignorant man, informed in will and folly, is, that the wise will make good vse of all aduersitie, when the ignorant thinks all aduersitie intollerable.

This is proued in the greatnesse of a Noble courage, when it is enforced to forsake (eyther vpon publike disgrace, or some priuate causes) the comforts of his friends and Country, which men of low hearts doe account a miserie of mischiefes, and reckon that banishment

ment is a bad kinde of torture.

It may not be denied but that such may be the vnworthinesse of the action for which a man is banished, that his owne conscience will in all places be a tormentor to his memory, and then the wound which he beares with him can neuer by chaunge of place or time bee wholly cured. Such a one, another of this latter times, well compared to the wounded Doe in *Virgil*, who (as the Poet sayes) fled ouer Hills and Mountaines to escape death, but
all

Lipsius.

all in vaine, for still in her
sides the Bow-mans kil-
ling Arrow stickes. So,
those men who haue the
Arrow of some *mischie-
uous Act*, piercing their
afflicted hearts, although
they bee banished from
the place where they haue
committed villanie, yet
they doe but goe from it,
they cannot forget it. They
flie the detraction of their
sinne, but cannot shunne
it; or if they could shunne
the deed (as they can-
not) what can that auaille
when the doer is the man
himselfe?

In good men, who
through

through diuers misfortunes are sequestred from their native Countries vpon wrongfull or sleight occasions, it is nothing so : for to them if they rightly (as being good they will) instruct themselves in the first rules of wisdom, all Countreyes are a home. A Noble and free resolution is a stranger nowhere; in which respect, men perfectly wise, are sayd to bee perfectly valiant, since as true wisdom is perfect valour, so is true valour perfect moderation.

The

The heauens are a co-
uering as well abroad as
at home, and the one and
the same Sunne shines in
a strange countrey, that
shines in ouer native birth
places. It is nothing for a
man (if he be *good*) whither
he goe, so he beare *him-
selfe* with *himselfe*. That
place is a *home*, where any
man liues well : as for in-
stance, how many thou-
sands would range into
other Countries, and re-
nounce their owne, so they
might be bettered in their
estates ? and why then
may not a *banished man* do
the like, onely dispensing
with

with the word it selfe. Had
former times bin so pos-
sessed with a loue to those
Countrys they were
borne in, a great part of the
world had to this day bin
both vnpeopled, and vn-
knowne. The discouersers
whereof (famous through
many ages) cannot bee in
their reputation any way
blemished, if they be tear-
med *banished men* : for
so (if yee please) without
iust offence, they may be
called. But saith some,
they went voluntarily; I,
by compulsion? By com-
pulsion, it's true he goeth,
who goeth not willingly;
otherwise

otherwise here is all the difference, *I am an exile, because I must goe; they were exiles because they did goe* : here is likewise the Coherence, as *they went free, I goe freely.*

Many men haue abandoned their Countries & made themselves voluntary exiles vpon a desire and greedy hope of gaine, or better prosperitie : such haue bene of the Romans, *Romulus* and *Aeneas*; of the *Patauyne*s, *Antenor*; of the *Britaines* (if the history bee of credite) euen our owne *Brute*; yet truely the end of those men was no way

way glorious; for they may more rightly be called fugitiues and runnagates, then exiles or traualiers.

He deserued well of the Common-wealth of *Athens*, who hauing instituted excellent lawes for the state publique, tooke oath of the Magistrates that his lawes should be dayly and duely practised, till his returne from a iourney which hee vvas to vnder take: the Oath being receiued, the good man freely liued banished from his Country, neuer returning, that for the safety of his Country,

Country, his lawes might bee kept inuiolable : Yet was this wise man so farre in this *banishment* from reproofe, that his action, and memory in his action, will neuer be forgotten.

Of all accidents that can happen to a prepared minde, this of *banishment* hath little cause to trouble the quiet calme of a steady resolution. It is often seene that sundry persons for rarities sake, for morall instruction in complement or in behauiour, willingly sometimes trauaile into forraine lands, and there spend their time for three, fixe,

fixe, tenne yeeres no more,
with great delight, taking
pleasure and content in so
growing old: Euen so in
like manner, let a good
man resolute himselfe that
this hard word of *banish-*
ment is but a iourney of
pleasure into some out-
landing country, not pro-
posing or limittng to the
minde a time of coming
backe, but alwayes mind-
ing some fit imployment
why hee should goe: as if
hee were but Ambassador
from his owne to some vn-
knowne Prince: and with
what dishonor can an Am-
bassadour be blemished,
who

who in the seruice of his Soueraigne leaues his life as a pledge of his dutie? It may be in the bonds of Nature, some man will esteeme it an heauy misfortune to forsake, or (as in the worst sence they terme it) to be thrust from the fruition of the comfort of his Friends, Children, Allyes, and Kinsfolkes: such a thought can no more moue the temper of a resolu'd minde; then it should doe if hee were to leaue the world, since in dying, and in being banished, heere is the difference, that the one necessitie

fitie is commanded by an vnchangeable decree from Heauen, the other by a seuerie imposition of man; both being a seueration of old friends.

What a madnesse were it in any to repute death (being thereto naturally called) a misery? Euen so let him thinke of *Banishment*, and withall, compare the great fortunes that some haue attained vnto in that estate of exile, with the possibilitie of his owne.

THOMAS MOVV-BRAY, Duke of Norffolk in the Raigne of RICHARD the

the second, being by the said King, by reason of the Kings youth and indiscretion, and in regard of some other differences between *Mowbray* and other Princes of the bloud, vpon an appeale of Treason, banished; was so farre from being heerewith deiected, that adding practise to the noblenesse of his courage, hee vndertooke a glorious warre in the land of *Palestine*, against the common enemy of God and Truth, the *Turke*, and willingly made his bloud a sacrifice to the redemption of his Fame. Happy man,

man , that fought out
Death with victorie, be-
fore that Death could
make him unhappie by
finding him out with o-
uerthrow : Happie *banish-*
ment , which hath beene
the meanes of such a me-
morie, and happie cause
of *banishment* that was
the first occasion to such
meanes of being memo-
rable.

In like manner, *Henry*
of *Richmond* , being for
his interest in the Crowne
by that monster of men
and Kings, RICHARD
the third , found (by his
G even

even carriage and well
tempered moderation)
such fauour and loue in
the Courts and hearts of
forrayne Princes , as that
being strengthened with
their strengthes, and en-
couraged by his owne
right and vertue , he not
onely returned to chal-
lenge but to recouer his
owne , and to purge the
Land of so intollerable
mischiefe as the gouerne-
ment of that cruell vsur-
per and bloudie King had
made it sigh vnder. Hap-
pie *banishment*, in so glori-
fying that Prince: Happy
Prince,

Prince, in so disposing that *banishment*: for it is certainly true, that not any accident of misfortune (as the world accounts) but the minde of the patient in suffering, or not suffering, makes it a misery.

If examples be of any force (as they must be) by the president of former times to instruct the present, then may *Pompey* for greatnesse, *Affricanus* for Counsell, *Hannybal* for courage, and *Ouid* for wit, tell vs that *banishment* doth not alwayes happen to miserable men,

except their owne impatience worke their owne calamitie.

In short , a Wise and Noble man, by what hath beene said, may consider what might more haue beene said, to the building in this life this structure of the *Golden Meane*, against the stormes and infelicitie of being a banished man , since a wise man resolved in all trials, is neuer confined within the limits of place , but vpon all necessarie occurrences doth repute himselfe euen in his birth to be
be

be the worlds Citizen.

Heere yet followes *Imprisonment*; which often happening to men of great place and qualitie is not thought the least kinde of miserie, which men of such mindes doe with their bodies restraint locke vp and imprison all the best faculties of their reason, forcing Reason to be a slaue to Fortune, and rewarding the excellent dignitie of the soule, with the corruption of Iudgement and Nature.

Such a man as is kept within the inforcement

G 3 of

of restraint, must imitate that *Dædalus* whom the ancient Poets fayne to haue wings, with which he fled from that inaccessible Castle where he was detayned with his Sonne *Icarus* a prisoner.

The Morall, cannot but giue matter of note and application : *Icarus* the sonne, betokens or may betoken the incapacitie of mens bodies, and *Dædalus* the quicknesse of minde, both which being the one with the other imprisoned, the one, which is the bodie, personated in *Icarus*,
for

for want of moderation
fals into the attempt of es-
cape : the other, which is
the minde, patern'd in *Da-*
dalus, conquers aduersitie
by flying from it, in bea-
ring it : *Medio tutissimum*
iter; The GOLDEN MEANE
superat ferendo; triumphs
on the rigour of impri-
sonment by the freedome
of a noble minde.

To a man arm'd in his
extremities, often trials
are but as many often prai-
ses, and euery triall giues
a feuerall crowne of com-
mendation in, bearing ma-
ny troubles with one

G 4 and

and the selfe-same resolution.

What can (if a man rightly consider) be a lesse punishment for *a great* or for any fault at all then *Imprisonment* ? in which it is lawfull to vse the benefit of all those fine sentences, wherein hee may take as much comfort, as if he enioy'd the common ayre. *Imprisonment* giues a faire stoppe, to runne ouer the whole world of thoughts : it retires the minde to a more serious Meditation of what is most needfull to be

be meditated on: it giues large room to remember all errors that haue beene past, and to intend any reformation that is to come: it stops the eare from hearing the clamours of the day, and hinders the eye from seeing the vanities of folly. *Imprisonment* is a contemplatiue *Philosophie*; it is an armour of prooffe against the batterie of carnall *libertie*; it will teach to know what is *good*, it will teach to know how to be *good*; and being rightly applied, cannot but lend Instruction,

G 5 where-

whereby *a wise man* may tread the readie path that leades to immortalitie.

If the vse of *imprisonment* be but onely a little made vse of, it will be found that there is no meanes vnder the ordinances of Heauen so auaileable for a man to consider the miserie of greatnesse, as the feeling the misery (so misterm'd) of *imprisonment*.

Men, accompanied with the imployment of wor-thie thoughts, are neuer lesse idle then when they are alone, neuer more
feri-

seriously busied then when they are onely busied, (and haue time so to be busied) with remembring that they are men: not that such a remembrance should cast them lower then the consideration of frailetie, but raise them higher then the asting of folly; not to depresse the motions perswading Temperance, but to rectifie the perswasions moving to vertue: Hee is stronger that conquers his owne passions, then hee that after winning many Countreyes, becomes

comes a passionate conquerour.

The life of instruction is reading, and leisure the life of reading, and a retired restraint the life of leisure: which restraint is onely terrible in being called *imprisonment*. One that for a great summe of money would pledge himselfe to liue in a chamber, a yeere or two, or leauen, will not thinke such an indurance a misery, because the hope of gaine doth lessen or rather annihilate the seueritie of that iniunction.

Mise-

Miserable men , and
Miserable mankinde that
will vndertake such an af-
fliction for bettering of
their temporall estates,
which being imposed for
the bettering of the estate
of their realon and iudge-
ment, they account insuf-
ferable. Basenesse of Na-
ture that suffers that for
greedinesse, which being
had, is not certaine one
houre to be possessed, and
yet will in the same kinde
forgoe that which being
once posselt is neuer lost;
O the furniture of the
minde, which being in-
deed

deed the true lasting and onely best riches! varietie of bookes are sweet companions, and plenty of noble thoughts happy recreations: If I be a prisoner I will either talke with my Library, or sport with my thoughts since one being learned, will proue sure instructors, the latter being Noble, worthy delights.

A man that is restrayned from liberty, hath the liberty of retayning his owne worthinesse, as worthily may be seene in *Masfinissa*, who being made captiue to *Scipio*, told him
thou

The Golden Meane.

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thou must *Scipio* (quoth he) enjoy the benefite of thy fortune, by taking from me my life, or of thy mercy, by loosing my bonds: Take my life thou freest mee from bondes, free mee from bondes, thou bindest me in bondes of loue; but if thou lettest me liue a captiue, know *Scipio* I haue a heart that did neuer, nor euer can feele seruile captiuitie.

It is certaine that such as see their friends in bondage and in durance, who haue Noble mindes, see them, and see them not: they

they see them as men, but not as they are, more then men.

Imprisonment is an excellent preparation to goodnesse, since euer after, in all fortunes, a man that hath beene a prisoner may know by himselfe how subiect a humane estate is to the brittlenesse of alteration; and he that doth not much amend his errors by this kind of triall, is neyther destined to be an attemptor of any notable vertue, or a desirer of any vertuous note. It is a milde Tutor, to teach as well

well how to gouerne as
how to serue; for he who
can serue aduersitie with
meekenesse, can guide pro-
speritie with discretion.

Hee who is a prisoner,
hath herein great cause to
finde his friend, for such
as are ingaged in a pro-
mise of loue, that loues
not the person for his for-
tune, will shew likewise
that they feare not his
misfortune, because they
loue his person. The say-
ing is old, and verified in
this age of the World,
*that a man may haue many
friends and yet little friend-
ship,*

ship : but here a man shall soone be taught to distinguish the difference betweene friendship and friends, although it is not to be vrged that therefor it is fit that euery one who would know truely his friends, should make himselfe, or be made a prisoner ; but that euery one being a prisoner should then haue fit time to know how hee is esteemed.

Imprisonment is not of such vertue in it selfe that men should seeke to be prisoners, thereby to be happy, but being by casualtie

suallie enforced vpon any,
the vse thereof may be so
happy, that hee who is
imprisoned may not think
himselſe miserable.

Euen as hee who being
followed by the memory
of some euill act, though
he haue his body at liber-
tie, yet is still *imprisoned*
in the guilt of his minde.
So he that reformeth the
crookednesse of his condi-
tion, by the imitation of
goodnesse, though his bo-
dy be imprisoned, hath by
the selfe-same reason the
freedome of the minde.

More excellent far it
is

is, and much more to be wished, to be out of the layle of *Opinion*, then out of the layle of *Indurance*. The minde cannot feele bondage except it bee made seruite to much vnworthinesse, and then being free, though the body beladen with many heaue chaines, the heart triumpheth ouer that tyranny which imposeth them, by being lightned from such a burden by a singuler moderation: if I be imprisoned I will expect the worst, which is death, if I die, I will be assured of the best

best, which is freedomes
freedome as well of my
soule from a wearied bo-
dy as of my body from a
wearisome prison.

Imprisonment is a gen-
tle sicknesse, not to kill,
but to chasten the pati-
ent: and as men natural-
ly proud may be hum-
bled, but will neuer be
humble, so men of a
meeke condition may be
launched for the recovery
of health, but not woun-
ded to the hastening of
death: which a Wise and
Noble man, well fore-cas-
ting, may arme himselfe
against

against reputed miseries,
and amongst them all,
against this one of *imprisonment*, that whensoever
it should come to him, it
should come to him rather
to exercise, then to overthrow him.

Of Death.

Finally, amongst such
men, whose reason is over-
swayed by nature, *Death*
is reckoned for a misery,
and is to them a misery
indeede; but to others guided
by the refined light
of iudgement: it is esteemed
(as it is) the onely
remedie and securest case
against misery.

Death

Death to a wise man cannot come vnlooked for, nor to a good man vnwisht for: since the wise, knowing that they must die, know likewise that *resolution* is the best comfort to welcome *death*, and the good being confident of their owne innocencies, desire the change of a better life.

He that will ouercome affliction by sufferance, beare calamitie with courage, weary out feare with hope, let him be resolute, that the worst of trials is *death*; and for that be armed

med whensoever it shall come, and be ready to imbrace it.

If a Noble or a Wise man, after disfaour of his Prince, neglect of his Countrey, forfeiture of his Estate, banishment from his Friends, imprisonment of his Person, or any other esteemed extreames bee threatned with the losse of his head, or execution in any manner, certainly he hath great cause to reioyce; for he is not worthy to see any end of his sorrowes, who is not prepared to meet it with

with a merrie heart.

The end of all sorrowes is *Death*, if the partie to die be truely reconciled to his God and to his conscience.

But it was once said by a good and a great man, that death was onely feared because we know not what it is, for who hath come from the dead to informe vs cyther of the ease in suffering, or of the ioy after suffering. To this I should thinke that the verie doubt it selfe is a resolution to the doubt: for who can feare that

H which

which hee knowes not, yea rather hee will not know death for that he feares it. A man who is to loose one of his hands, no doubt but imaginerh the paine in losing, to exceede the paine which at the instant he feeleth, yet hauing his hand cut off within short time shall forget what that payne was.

By the sight of anothers losse of a member, let vs remember that in Death we feele no more paine in being sundred from the vse of all our mem-

members, then we should in the losse of one. It is to be confessed that if the weight of our misdeeds torture vs when we are to leaue the world, and that we haue not set the household of our soules and bodies in order, then the cause is otherwise, for he is not to be blamed who is willing to shunne an ending miserie for a miserie that hath none end ; and this is not the feare of Death, but the feare of being for euer a dying, which torments the conscience : otherwise Death

in it selfe is peace, rest,
ease, ioy, like the hope of
good men, the comfort of
wise men the happinesse of
Noble men.

The old Poets did fitly
fayne *Death* to bee the
childe of the Night, and
Sleepe to be the Sister of
Death; wisely including,
that as Night and Sleepe
wrap vp all in stilnesse, so
should *Death* more per-
fectly finish the course of
evils, by burying them in
a graue, neuer to arise.

And no doubt, but
herein *Death* and Night
haue much affinitie, that

as

as the Night is fearefull,
because darke; but sweet,
because giuing rest : So is
Death in his shadowe
(which is the night of o-
pinion) before it comes,
full of horreur, but in
substance (which is the
quickenning to a better
life) when it comes , full
of ioyes.

It may be heere obie-
cted, that to die for some
supposed offence by an
enforced *Death*, is scan-
dalous, and therefore mi-
serable.

But it may be answe-
red , that such an obie-

H 3 ction

ction betokens but the feare of frailtie. For if it be examined, wee must confesse that the houre of *death*, euen to them that most looke for and desire it, is vncertaine, and they cannot be so provided at an instant as others that know the instant when they are to suffer.

Herein men destined to *death* for some offence, are (as it may seeme) more happie in their end, then they are unhappie in their disorder of liuing that hath brought them to that end.

Men

Men, appointed to die, knowing the time certaine haue more reason, and no doubt doe accordingly fit themselues to forsake and cast off all those parts and thoughts that might make them mortall, then others who onely dreame of a dying time, but not resolving that they draw neere to the time, are many times suddenly taken in the fulnesse of their filthinesse, and in the high tide of acting vnlawfull pleasures or abuses: and here surely betweene the manner of dying, the last

is most fearefull, since the former, knowing the minute in which they are to depart from the world, doe by the stroake of Iustice enioy that benefit which wise and good men doe in mercie sigh and hope for.

Death is a happie Ha-
uen, and men shipwrackt
in the Sea of this earth
cannot but couet it : it is
a safe Inne and men poa-
sting in the iourneyes of
wearinesse cannot but
seeke it : It is a path to
blessednesse, and such as
are good will finde it : It
is

is a banquet of all goodnesse, and such as bee blessed haue found it.

Hee is vnworthie to liue that is not worthie enough to die, and he is not vnworthie to die that hath liued worthily. The woman that demaunded of *Iupiter* that he would giue to her two Sonnes the greatest happinesse that could bee bestowed from heauen on men, had the same night her sonnes both dead, as if the greatest humane felicitie were to be freed from being humane.

H 5 To

To conclude (for some thing hath beene said of this before) he which will wisely and nobly practise the obseruation of the *Golden Meane*, and shew the greatnesse of Vertue in extreames, must keepe truce with his passions, and prepare his courage with this resolution, that Miseric is no Miseric; for that is onely a Miseric which is lasting, and thought so: and reputed Miseric is not lasting, because *death* out-wearcs it: is not thought so, because *death* will finish it: in the resolving

soluing on the one, Wisdome will proue a Noble minde, in the other Noblenesse will patterne out a wiseman : for moderation in extreames make perfect both.

After the discourse of these former supposed miseries (contracted within the number of fixe) might likewise bee added certaine other myseries which both might and doe not seldome happen to great persons; as to be deprivied of all hope of continuing their families, in seeing an end of their

Other miseries that sometimes happen.

their race and houses in their owne persons. But considering this, this is no miserie, vnlesse wee should striue against a power, which would proue madnesse without remedie, and foolishnesse without pittie. So likewise the vneuenesse of match amongst great personages with partners, whose wantonnesse is sometimes the cause that many Noble houses runne to decay. But to this as it hath beene said before, those things concerne vs not which we our selues doe not,

not, and the weakenes of
frailtie is to be winked
at, or being seene not to
be noted by the courage
of wisdom. Other might
be inferred which foolish
men thinke miseries, but
indeed are not: they may
be rather called crosses
then miseries, and such
a one as can temper him-
selfe in the former, alrea-
die spoken of, shall finde
those latter, or any such
like those, but meere tri-
fles, not worthie of re-
petition: neyther are
they to this worke a-
ny way esteemed aun-
swe-

swerable to haue reference.

In the viewe of what hath beene said, vnder the titles of a Wise and a Noble man, are comprehended all men, of all degrees and fortunes, whose Vertues doe make them wise; as their wisdom doth make them Noble. For wisdom consisteth not onely in gray heads, but in a steadie prouidence how to doe, and Noblenesse consisteth not onely in an Honourable race; but in a prudent resolution

lution what to doe.

To be wise, and to be Noble, are two distinct happinesses; as different & as much diuided the one from the other (though some few times they meete in one particular) as *Goodnesse*, and *Greatnesse*, as *Fortune* and *vertue*; as a *King* and a *Tyrant*.

There are many *Noble*, which are strangers to *Wisedome*: but not any *Wise*, who is not allyed to *Noblenesse*. Mens mindes are so wholly now-a-dayes impoysoned with the loue of

of yeelding to their naturall infirmities as they will not acknowledge *desert*, to haue equalitie and partage with *Authoritie*. A rich man purchasing dignitie, is vndoubtedly reputed a *perfect man*; for otherwise (sayes the common deceiued opinion) it is impossible (without much merit) that hee could haue attained to such an height of respect. And this is surely to be lamented, that vanitie should (not seldom) rise to the titles of *Noble*; while *Wisdom* falls from

from the titles, wherein,
and whereby, it hath bin
once ennobled.

For as euery man is a
little *Common-wealth* in
himselſe, well ordered, if
his actions and intents
be ordered by a disposi-
tion of doing and mea-
ning well : ſo is euery one
where libertie of pleaſing
his owne indiſcretion o-
uer-maiſtereth him, a
Common-wealth turned vp-
ſide downe, rude, and con-
temptible. None other-
wiſe is it in a ſtate poli-
ticke, grounded by *Noble*
and *Wiſe* men, if the go-
uernours

uernors thereof, be therefore indeede *Noble*, because *Wise*; else it cannot be but the ruines of a gouernment, the sicknesse and diseale of a state, the calamitie and bondage of a people: and surely the affinitie betweene a morall and a reall Commonwealth, cannot be vnnecessarielye applyed, since as in the one, so in the other, there are often references of most like-nesse: as by many eminent monuments of the proofes of *Wisemen* of former ages, hath and is suffi-

sufficiently warranted.

Now as a *Wise man* will with much patience suffer the losse of hearing, coming by indisposition of health; or of his sight, or of any other weakenesse incident to nature, by which hee shall deserue the commendation of a Noble *spirit*, by not resisting what hee cannot remedy: So much more wil a *Wise man* patiently vndergoe the oppression of any outward misery, which is much lesse then the losse, either of any sence or member, and yet shall heerein like-

likewise be reputed truly
Noble.

In a word, euerie action, & the minde of euery one that hath a minde to act, is limited within the precincts of those two humane blessings, *to wit, Wisedome and Noblenesse.* Wisedome informes the minde, and N O B L E N E S S E commends the actions: in so much as euery one who can act wisely, and deliberate Nobly, squaring his resolution in resolute steadinesse to both fortunes, may of merit be inrolled amongst
the

the memorable: and be
remembred by the desert-
full to be truely wise be-
cause Noble: to be
perfectly Noble
because
wise.

FINIS.